
The Second

SPIRA.

INTRODUCTORY

for Mr. G. G. G. from the
Humble Servant B. B. B.

Imprimatur,

Jan 22 1891

Edm. Bohun.

The Second
S P I R A :

Being a fearful Example of
An Atheist,

W H O

Had Apoltatized from the Christian
Religion, and dyed in Despair at
Westminster, Decemb. 8. 1692.

With an Account of his Sickneſs, Conviſi-
ons, Diſcourſes with Friends and Mini-
ſters; and of his dreadful Expreſſions and
Blasphemies when he left the World.

As alſo a Letter from an Atheiſt of his Ac-
quaintance, with his Answer to it.

*Publiſh'd for an Example to others, and recom-
mended to all young Perſons, to ſettle them in
their Religion.*

By **J. S.** a Miniſter of the Church
of England, a frequent Viſitor of him du-
ring his whole Sickneſs.

The Second Edition, well Atteſted.

London, Printed for John Danton at the Ra-
ven in the Pouſtry. 1693.

The Second
S. P. I. R. A.

Song for the Expiation
An Anthem

And a collection from the Church
of the same name, 8. 10. 12. 14.
An Anthem of the 12.
of the same name, 8. 10. 12. 14.
and of the same name, 8. 10. 12. 14.
and of the same name, 8. 10. 12. 14.
and of the same name, 8. 10. 12. 14.
and of the same name, 8. 10. 12. 14.

and of the same name, 8. 10. 12. 14.
and of the same name, 8. 10. 12. 14.
and of the same name, 8. 10. 12. 14.
and of the same name, 8. 10. 12. 14.

and of the same name, 8. 10. 12. 14.
and of the same name, 8. 10. 12. 14.
and of the same name, 8. 10. 12. 14.
and of the same name, 8. 10. 12. 14.

and of the same name, 8. 10. 12. 14.
and of the same name, 8. 10. 12. 14.
and of the same name, 8. 10. 12. 14.
and of the same name, 8. 10. 12. 14.

The Preface.

BEing often importuned by several of my nearer Acquaintance, to publish the following *Relation*, as an account that might be very useful to the Publick, particularly against *Profaneness* and *Atbeism*; and finding my Business at present very

A 3 ur

The Preface.

urgent upon me, I have at last yielded to give the *Papers* and *Notes* which I took during the *whole Visitation*, to a Friend of mine, to put 'em in some kind of Method and Order for the Press: And having examined the Piece, now 'tis perfected, with the *Original Notes* and *Papers* which I drew myself, I find the Substance and material Part very faithfully done. It

The Preface.

It cannot be expected by the Reader that the Stile and Words are *verbatim* the same as delivered, especially the *two Letters*, which are in the following Tract, but as far as I remember, and as my Notes will assist me, (in taking of which I us'd all the Sincerity and Care I could) I dare affirm that there's nothing *material* left out,
nor

The Preface.

nor is there any interpolations which are not genuine, I mean such as do not add to the Sense, but only expatiate, in order to give a plainer Notion and Idea of the Matter: But as to what that *Miserable Gentleman* delivered himself (who is the Subject of this Relation) both I and the **METHODIZER** of my Notes have been
su-

super
give
Tru
pres
belie
wou
to
Exa
Part
poss
with
this
man
for
tion

The Preface.

Superstitiously Critical to give them as near the Truth, and very Expressions, as we could, believing the Reader would not be displeas'd to have as Nice and Exact Account of that Part of the Treatise as possibly could be met with. And though this unhappy Gentleman's Name is omitted for *weighty Reasons*, mentioned in the following Pages :

The Preface.

Pages. Yet if any one doubts the Truth of any Particulars in the following Relation, if they repair to Mr. Dunton at the Raven in the Poultry, they will receive full Satisfaction.

There's another thing which the Reader will not be sorry to find, which is; That whereas in dreadful, surprising Relations, the Bookseller, Author, or both

The Preface.

both together, do usually clog the Matter of Fact with long and tedious Observations, impertinent Reflections & such like Stuff, only to make the Volume swell; here he will find no needless or trifling Digressions, but *unmixt Relation*, barely and purely deliver'd, so that the Reader all the while he reads, will be upon his Subject, and not per-

The Preface.

perplex'd with an Expectation of it.

I've no more to add but this, That I'm willing to hope and believe this *Treatise* may be a means to startle some that are *Atheistically Inclined*; and perhaps reclaim others, who by seeing this, may conclude it their Interest, Rather to be a thoughtful Reader of such an History, than to be such an History themselves.

The Preface.

themselves. And as for
other Young People,
whose Converse in the
World has not yet
given them the unhap-
py Acquaintance of
our Modern Atheists or
their Principles, this may
be a Spur to their Di-
ligence, and a Warn-
ing to keep them from
the dreadful Sin of
APOSTATIZING.

J.S.

B

The

The Attestation of the *Athenians*.

Our Opinion is, That this Example may do a great Service to the Age, being a practicable Argument against Atheism and Irreligion. The Original Notes and Papers of the Divine that visited this unhappy Person during his whole Sickness, was communicated to a Member of our Society, and by him drawn up, and Methodiz'd as is mention'd in this Preface, which Preface was drawn up by the Divine himself.

The Attestation of Mr. Wolley.

THe Methodizer of this History being a Person of great Integrity, the Reader has not reason to question the truth of this printed Attestation here given concerning it; and what commendation I shall give of it, will be serviceable no longer than till thou hast perus'd it through; Thou wilt find such Wine in it as needs no Bush. This only I shall say, it well deserves thy serious and frequent Perusal; and I heartily wish those pious Gentlemen that have Estates would be instrumental in dispersing of 'em throughout the whole Kingdom, that so all ranks of Men, especially the Youth of this Nation, might reap some advantage by this extraordinary and amazing Instance. This is the Sentiment and hearty Desire of thy cordial Friend in the Lord, R. Wolley, M. A.

Some Allowance being made for this
That what I write I have heard
and I communicate by way of

Relation to others
and I repeat to connect the same
of the family of this Gentleman

The second SPIRA.

That Examples prevail a-

bove Precepts can be no

Surprise to any one that

considers the rarity of

them, or that most of the Senses

being at once employed they should

make so strong an Impression upon

the Brain, and so upon the Under-

standing, according to the manner

of Human Perception.

The present Instance, whose Re-

lation I have undertaken, having

made so deep an Impression upon my

own Mind, I could not think, but

that if all Men participate of the

same Nature as I do, but that they

must be equally affected with it

2 The second Spira.

some Allowance being made for this, That what I my self saw and heard actually, I communicate by way of Relation to others.

I am obliged, out of Tenderneſs and Reputation, to conceal the Name of the Family of this Gentleman, who is the Subject of the following Diſcourſe, and could heartily wiſh that my concealing it would make ſo many as do know it, to forget every thing but the Example itſelf, that being only *uſeful*, the reſt *Ignominy*: But I am afraid my Wiſhes will prove ſucceſſleſs, there being *ſour more Drainers*, beſides my ſelf, who were very frequently there, at the beginning of his Sickneſs, beſides ſeveral Gentlemen and others, whoſt Acquaintance, or Deſign of doing Good might lead them thither.

This unhappy Gentleman, who made ſo direful an Exit the eighth of this inſtant *December*, had in his youth Time the Advantage of a *Religious and Virtuous Education*; in which it was obſervable, That he made

The second Spira. 3

made a more considerable Progress than was usual for such Years, being very warm and active in all Religious Exercises: Besides, he was a great proficient in Learning, being sent up to the University from the School where he was educated, very perfect in his *Latin* and *Greek Tongues* at sixteen Years of Age, where he continued five Years: His Behaviour and Deportment being such that all his Friends and Acquaintance lookt upon him as an *uncommon Blessing*, an Ornament to his Family. At the Age of twenty one he came up to Town, and entered himself into the Inns of Court, designing to study the Law; his Friends and he concluding it necessary, *That those that have Estates should have at least so much insight in the Law as to know how to preserve them.*

Oh that I could proceed with my Character, or at least abruptly break off, and say, Here he dyed, ignorant of the Town and its Vices! But alas, the Scene is chang'd, and here

B 3

we

4 The second Spira.

we bring another Person upon the Stage, *laugh'd and ridicul'd out of his Innocence and Vertue*, by new Acquaintance, and for a long Time together playing the Hypocrite, assuming unto himself a degree of that Profaneness and Impiety he was innocent of, appearing more vile and base than he could suddenly bring himself to be, only to secure his Reputation with his Companions, and avoid the uneasiness of being a *Common Jest*. But this was not the only nor chief Method whereby he was brought to his Apostacy, for he had too much Judgment, and too well grounded to be shock'd and altered with a *bare Laughter*, or a *ridiculous Grin*. He would often say, "Gentlemen, those that pretend to Reason cannot be so bewitched with the Charms of Mirth as to think Laughing a good Argument to confute whatever may be said; if Religion be so unreasonable a thing as you'd perswade me, by laughing at it, why don't ye give

" me

The second Spira. 5

“me some fair Reasons against it?
Hereupon some of the oldest standing would suggest, “That *Mahomes*
“has more Votaries than Christ:
“That that Religion is not without
“its Martyrs and Confessors; That
“the wild Indians dare bravely dye
“for their Religion: That there’s
“no Nation, be it never so Barba-
“rous, that gives us not some fine
“Examples of *Doing and Suffering*;
“that therefore its not the Excel-
“lency of any one Religion, but
“the Prejudices of all, that produces
“these Effects: That ’tis the Habit
“and Custom of Education that
“creates the *formidable Notions of*
“*Conscience, Heaven, Hell, Futurity*
“and the *Immortality of the Soul*, all
“which are but the politick Inven-
“tions of Priests and cunning Ma-
“gistrates, to enrich themselves and
“keep the Vulgar in Awe, who are
“naturally Superstitious and Fear-
“ful: With a deal more to the
same purpose. Such Harangues as
these did by little and little poyson
the

6 The second Spira.

the Principles of this poor Gentleman, and mould him into the same Leaven with themselves, not only into the same Judgment, but liberty of all Profaneness, Debauchery and Injustice, as far as he could act without the Cognizance of the Law. It won't be amiss to add, That this Gentleman was one of that CLUB which within these last seven Years met together constantly, To lay down such Rules and Methods as that they might be critically wicked in every thing that they could, without the Laws taking hold of them; and therefore the Law itself was more particularly examined, What Fallacies might be put upon it; Where and in what Cases it did not provide against unheard of Villanies; What Subterfuges and Evasions there might be in its Exposition; with many more like horrid Instances, which were all noted down as very useful Discoveries for the new Candidates of improved Impiety.

But

But
Sent
him
open
comm
spon
all st
refer
not t
every
Years
Tem
of a g
But a
their
peran
Gentl
od b
speran
Novem
eight
we sal
As
cipita
a dang
be ex
at the

The second Spira. 7

But to proceed, This Gentleman's Sense and Education had furnish'd him with too much Prudence to lay open himself to every Body; he commonly kept a very fair Correspondence with his Friends, and in all strange Places was very sober and reserv'd, Prudence obliging him not to discover all he believed, to every Body. Thus he liv'd several Years, being as *secretly wicked* as all Temptations, and the Advantages of a good Estate, would suffer him: But as the *Wicked do not live out half their Days* by reason of their Intemperance and Debaucheries, so this Gentleman hastned his dismal Period by the like Courses, falling desperately ill on the thirtieth of November last, continuing so till the eighth of this instant December, as we said above.

As soon as he found himself precipitated by his ill Courses into such a dangerous Sicknes, he began to be extreamly startled and amazed at the *Apprehensions of Death* (for he believe

8 The second Spira.

believed he should dye) and in spite of all he could do, he could not forbear reflecting upon another Life; and notwithstanding all his Fortifications to the contrary, he could not confute nor rid himself of the Expectation of a Future Retribution. Being thus distracted with his Distemper and Fears, he threw himself upon the Bed, and discoursed with himself after this manner. *Oh! what's the meaning of this Tumultuous War in my Breast? what Argument is there now to assist me against Adversity of Fate? Do I assert, that there's no Hell at all, and yet I feel one in my Bosom? Am I certain, that there's no Heaven, when I am so sure that there's a Hell? That there is no After-retributions when I feel a present Judgment? Do I affirm my Soul to be as Mortal as my Body, when this Languishes, and that is as Vigorous as ever? O that any one could restore to me my Ancient Guard of Piety and Innocency! But it's too late. Wretch that I am, whither shall*

*I fly to become
He comes
pay him
that he
"Brother
"lanch
"seem
"Mind
"what?
replied
ghastly
"and
"that I
"into
"need
"Agon
"What
"you
"my f
"ther
"my S
"And
"Body
the oth
"Whol*

The Second Spira. 9

I fly from this Breast, or what will become of me?

He had no sooner ended, but in comes one of his old Companions, to pay him a Visit, for he had heard that he was not well: "How now Brother (says he) why this Melancholy Look and Posture, you seem to be more concerned in your Mind than Body? pray tell me what's the Matter? The Matter?" replied the other, fixing a pair of ghastly Eyes upon him, "'Tis you, and the rest of my Companions, that have instill'd those Principles into me, which now having most need of them, leave me in the Agonies of Despair and Confusion. What Advice or Comfort have you now to fortifie me against my fearful Expectations of another Life? Are you certain that my Soul is Material and Mortal? And that it will dissolve with the Body? I'm so certain, replied the other, "that I venture my Whole upon it. Here I interrupted

10 The second Spira.

rupted them by coming into the
 Room, and applying my self to
 the Sick Person, I told him, "That
 "I was a Stranger to him, yet
 "hearing of his Distemper,
 "thought it my Duty to pay him
 "a Visite, and give him what Chri-
 "stian Comfort and Advice I was
 "capable of. I Thank you, replied
 "the Sick Person, and would desire
 "you then to engage that Gentle-
 "man that sits there (meaning his
 Friend) "and prove unto him that
 "the Soul is not Matter, nor Mor-
 "tal. That the Soul is not Mat-
 "ter (said I) *Descartes* has prov'd
 "in his *Method*, by shewing that
 "the Soul is independent of Matter.
 "That Matter itself cannot think,
 "neither in the Whole nor its Parts,
 "is evident enough from *Mr. Lock*
 "of HUMAN UNDER-
 "STANDING. But after all
 "we perhaps can best prove it thus;
 "Matter is by every Philosopher
 "granted to be in its own Nature
 "indifferent to Motion or Rest:
 "That

"Th
 "ete
 "else
 "thin
 "ete
 "the
 "whi
 "tion
 "havi
 "Ma
 "the
 "Ner
 "Arm
 "Mat
 "that
 "and
 "itself
 "ing
 "whic
 "etern
 "some
 "the
 "and
 "be fir
 "is no
 "not p
 "simpta

The second Spira. 11

“ That if it be in Rest, it will lye
“ eternally so, unless something
“ else moves it; and that if any
“ thing puts it in Motion, it will
“ eternally move, were it not for
“ the Opposition of other Matter
“ which clogs and retards its Mo-
“ tion. But those that would
“ have the Soul to be a *pure fine*
“ *Matter*, say, that it first moves
“ the Animal Spirits, they the
“ Nerves, and these a Leg, an
“ Arm, &c. mechanically, as
“ Matter moves Matter. Now those
“ that make the Soul the first Agent
“ and Mover, make Matter to move
“ itself, which is impossible, accord-
“ ing to the above-cited Thesis,
“ which will have Matter to rest
“ eternally, unless it be moved by
“ something. But the Soul does move
“ the Body independent of Matter,
“ and Matter cannot move unless it
“ be first moved: Therefore the Soul
“ is not Matter, and consequently
“ not perishable by Attrition, Tran-
“ smutation, &c. But, Gentlemen,
C “ ad-

12 The second Spira.

"added I, I hope there's no need
 "of a Lecture of this Nature to
 "either of you; for you look like
 "Creatures that have a share in
 "Human Nature, which has the
 "Doctrin of the Immortality of
 "the Soul innate with it. The sick
 Person made no other Answer than
 a *dismal Groan*, as if his Heart had
 broke, and his Friend also made haste
 out of the Room, without bidding
 us *God b'w'e*. I was surprized at
 such an Effect, and desired the sick
 Party to know the Reason of his
 Discontent, offering my Assistance
 to remove it, if possible, by Coun-
 sel, Prayers, Advice, or any way
 that lay in my Power.

"Alas, Sir, replied he, you've
 "undeceiv'd me, now its too late;
 "I was afraid of nothing so much
 "as the Immortality of my Soul;
 "now you have assured me of
 "that you have ascertained me of
 "a Hell, of a fearful Expectation
 "of Judgment, of a Portion among
 "those

The second Spira. 13

“those that have apostatiz’d from
“their Religion, of the Lot of
“Atheists, and Denyers of Christ :
“You have now sealed my Damna-
“tion, by giving me an Earnest of
“it, I mean an awakened Conscience,
“that brings my Sins into my Re-
“membrance, reckoning up the
“*numerous Catalogue* for which I
“must go and give an Account.
“Oh Apostate Wretch, from how
“great Hopes am I fallen ! Oh that
“I had never known what Religion
“had been, then had I never de-
“ny’d my Saviour, nor been so black
“an Heir of Perdition. I was so
surprized at such kind of Expressi-
ons that I stood speechless for a
considerable Time, for having re-
ceived the Character of a Person
that had imbibed some atheistical
Principles; I little expected such a de-
sperate Change, but rather that I should
have an hard Task of it to make him
consider seriously of a future
Life : But so soon as I could re-
collect my self, I said, Sir, I would

§ 4. The second Spira.

desire you to take heed how you violate the Mercy of God, and think so lightly of the Sufferings of Christ, as if they were not sufficient for the Redemption of the greatest Sinner. This may be a Delusion of the Devil, who would now hinder you from Repentance and Faith in Christ. I hope, if I have convinc'd you of the Immortality of the Soul, 'tis to a good End; for the way to cure a Distemper is first to know it; if you had died ignorant of it, you had been miserably undeceived in another World, whereas knowing it now you have an Opportunity and some time left to prepare for your welfare. To which he repli'd,

As to the Mercy of God, in Christ, I once knew and tasted what they are, which is now part of my Curse, in that I am more sensible of the loss of them. They are, I will grant you, sufficient to those that have any share in them; but what's that

" to

" C

" t

" A

" c

" e

" A

" Air

" can

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

" to

The second Spira. 15

“to me, who have denied Christ?
“Who have duly Crucified him
“afresh, and put him to open shame?
“The Devil has nothing to do
“with the Torture I undergo; 'tis
“no Delusion of his, but the just
“Judgment of God upon me; and
“your Convictions are also part of
“my heavy Judgment, in that you
“have given me a sensible Horror
“of my Sin, by proving my Soul
“immortal, whereas had I gone
“streight to Hell in my old Dam-
“nable Opinions, I had endured
“but one Hell, whereas I now feel
“two: I mean not only an inex-
“pressible Torture which I carry
“in my Breast, but an Expecta-
“tion of I know not what a
“Change. Oh that I were in Hell,
“that I might feel the worst!
“And yet I dread to Die, be-
“cause that worst will never have an
“end.

All that he spoke, was with an
Air of such horror and eagerness as
can scarce be imagined; indeed it
had

16 The second Spira.

had such Effects upon me, that I knew not what to answer: I trembled at the Judgment of, and I remember I wisht within my self that one or two of the *loofest Atheists in the Age* had been there, verily believing it would have put a stop to their Impiety. The Gentleman was got to Bed, refusing all Sustenance, and sweating through Violence of his Torments, in the most prodigious manner that ever I saw or heard of. As soon as he was got to Bed, I desired to pray by him before I took my Leave, which with much Reluctance he consented to. *In the midst of Prayer* he groaned extremely, rolling and turning himself as if he had been under the deepest *Agonies of Death*: When Prayer was over, I ask'd him how he did, and why he groined after such a rate in Prayer time? To which he answered, "As the Damned in Hell, which lift up their Eyes in Torments, and behold afar off the Saints in *Abraham's Bosome*, have their Torments thereby doubly

The second Spira. 17

“ doubly enhanced, first by reflecting on their own Misery, and then taking a prospect of the Beatifick Vision they have lost; even so, I, who know my self to be hardened, and sealed unto Damnation, hearing the Prayers of the Righteous, to which God Almighty's Ears are always open, granting their Requests, this increases my Torments, to think how I am excluded from such a priviledg, and have no other Portion left me, but *Blaspheming, Weeping, and Wailing, and Gnashing of Teeth, for ever.* Pray Sir, said I, Consider, that there's a vast deal of difference betwixt you and those that are in Hell; they are lost irrevocably for ever-more, without any opportunity of Reprieve, or hopes of Pardon; but you are yet alive, and have Promises belonging to you in common, with other Sinners; *Christ died for Sinners*, and God hath Sworn by himself, that he *delights not in the Death of a Sinner, but rather that he should turn from his Wicked-*

18 The second Spira.

Wickedness and Live ; and that at
 what time soever a Sinner returneth
 from the Evil of his Ways , he shall
 receive Pardon. To which he re-
 ply'd with his usual earnestness ,
 " I'll grant you as much difference
 " betwixt me and those that are in
 " Hell, as betwixt a Common Devil,
 " and a Devil Incarnate. If these
 " are irrevocably lost without op-
 " portunity of Reprieve, or hopes of
 " Pardon, and I am yet alive, what
 " then ? what's the Consequence ?
 " not that the Promises belong to
 " me in common with other Sinners,
 " nor to any Sinners but such as Re-
 " pent and Believe: *If Christ dy'd for*
 " *Sinners,* 'tis for such as Repent and
 " Believe ; but tho' I would, I can
 " do neither, I have outstood my
 " Day of Grace, and am hardned,
 " and turned Reprobate ; *If God*
 " *delights not in the Death of Sinners,*
 " 'tis of such Sinners as repent and
 " return unto him ; but his Justice
 " will vindicate it self upon such ob-
 " stinate perverse Sinners as I, who
 " have

The second Spira. 19

"have deny'd his Power and Provi-
"dence both in my Words and Acti-
"ons, and now he has met with me
"for it; and oh 'tis a fearful thing
"to fall into the hands of the living
"God! If God was not against me,
"I should not value it, tho' all the
"Legions of Hell engaged me, tho'
"all the Power and Malice of Men
"joined in one Complicated Body to
"study and exercise the utmost Bar-
"barities that Flesh and Blood could
"inflict upon me; but when an An-
"gry Irreconcilable God looks up-
"on his Creature in Wrath, and
"consigns him over to his Eternal
"Vengeance and Fury, this is into-
"lerable, inexpressibly, afflicting,
"and grievous: Ah *who can dwell in*
"*everlasting Burnings?* Oh ye that
"have any hope, and have not yet
"past your Day of Grace, Cry
"mightily to God, Day and Night;
"think no labour too much which
"secures you from the Wrath of
"God: Oh who can stand before
"him when he is Angry, what Stub-
"ble

20 The second Spira.

"ble can resist such a Consuming
 "Fire? This, and more to the
 same purpose, he spake with so deep
 a Concern, the Tears trickling all
 the while down his Cheeks, that no
 Body in the Room could refrain
 Weeping, which he perceiving said,
 "And can ye Weep at the image and
 "bare relation of the effects of Gods
 "Wrath, what then do you think I
 "suffer, who actually lie under the
 "very weight of his Fury? Refrain
 "your Tears for me, 'tis in vain;
 "Pity is no Debt to me, nothing is
 "so proper for me as some Course
 "to compleat my Misery, and free
 "me from the Torments of my Ex-
 "pectation. Here he paus'd a lit-
 tle, when looking towards the Fire,
 he said, "Oh that I was to lie and
 "broil upon that Fire for a Hundred
 "Thousand Years to purchase the
 "Favour of God, and be Reconci-
 "led to him again. But 'tis a fruit-
 "less vain Wish, Millions of Milli-
 "ons of Years will bring me no
 "nearer the ends of my Tortures,
 "than

"th
 "Et
 "AB
 "pe
 "fo
 I
 that
 a Hu
 the P
 concei
 ble v
 that
 Wor
 allow
 Year
 of Go
 tend
 differ
 they
 lick
 but f
 Wre
 Spar
 how
 their
 fearf
 them

The second Spira. 21

"than one Poor Hour: O Eternity,
"Eternity, who can discover the
"Abyfs of Eternity; who can pro-
"perly Paraphrafe upon the Words
"for Ever and Ever!

I could not forbear reflecting on
that paffage of *broiling upon the Fire*
a Hundred Thousand Years to purchase
the Favour of God, and be again Re-
conciled to him; how unproportiona-
ble was this Poor Man's Concern to
that of the Common Practice of the
World, a great part of which will
allow no time in Days, Weeks,
Years, to seek the Face and Favour
of God? And amongst those that pre-
tend to Religion? How coolly and in-
differently do they spend that time
they fet apart for Private or Pub-
lick Devotion, Were they fenfible
but for one Minute of what this
Wretched Person endured, what a
Spar would it be to their Devotion, and
how careful would they be to make
their *Calling and Election sure*, how
fearful, lest having a Promise made
them of entring into Rest, any of
them

22 The second Spira.

them should fall short through unbelief, and so be frustrated of their share and hopes of that Glory which is to be revealed?

It began to grow late, so I took my leave of him for that Night, promising to renew my Visit, (if it pleased God,) the next Day, when I found him still in the same Condition, as to his Mind; but his Body was much weakned by his continual Sweats, caused by the Agonies he lay under. I found Three or Four Divines with him who had been at Prayer, which they told me, had the same uneasy effect upon him, as when I Prayed with him the Night before. One of the Divines desired him to consider the Example of St. Peter, who had denied his Master with Oaths and Curses, and yet was received again into his Favour. To which he reply'd, (officiously against himself, as he had done all the Day before,) " 'Tis true, St. Peter " did deny his Master, as I have " done, but what then? his Master " had

had
the
tha
him
ed
fect
fist
too
his
ofte
pur
grie
has
the
Spi
bati
Ear
ano
HE
a dea
becam
wards
the ax
There
the R
we all
know
minim

The second Spira 23

had Prayed for him, that his Faith should not fall, and being willing that he should Repent, he look'd him into a Repentance, and afflicted him by his Holy Spirit to perfect it; now if Christ would assist me to Repent, I should do so too, but he hath justly withdrawn his Intercessions for me: I have so often Crucified him a fresh, and put him to open shame, so often grieved that Holy Spirit, that God has taken it away from me, and in the room thereof has left me the Spirit of Impenitence and Reprobation, and given me a certain Earnest of a fearful Inheritance in another Life.

He spake little more that Day for a deal of Company pressing in, it became troublesome to him, and towards Night Orders were taken for the avoiding such an Inconvenience. There were four more Divines in the Room besides, at six a Clock, we all look'd upon one another, not knowing what course to take, no

D

Text

24 The second Spira.

Text being offered in his favour, but
 what he readily turned another way ;
 whilst we were thus Musing, he Cry-
 ed out in a vehement affecting Passi-
 on, ' How long, oh Lord ! shall
 ' thy Wrath burn for ever against
 ' me, shall thy Eternal Justice for
 ' ever exact upon a poor despicable
 ' Worm ? What is my Value or
 ' Worth that thou shouldst pour
 ' out full Vials of Wrath upon me ?
 ' Oh that thou wouldst let go thy
 ' Hand, for ever forget me, and let
 ' me fall into my first nothingness
 ' again ; as my Righteousness could
 ' have profited thee nothing, so
 ' my Impieties have done thee no
 ' hurt, therefore Annihilate me, and
 ' let me Perish to nothing ; be not
 ' Angry with me that I thus Expo-
 ' stulate with thee ; 'twill be but a
 ' little time but thy Wrath will
 ' force the Dreadfullest Blasphemies
 ' from me, except thou prevent
 ' them : Oh that thou wouldst take
 ' away my Being, and my Misery ;
 ' neither of them can add to, or di-
 ' minish

The second Spira. 25

minish from thy Happiness, therefore let them both cease, and let my Name be known no more; or if I must still be, and be Immortal, and thou wilt Punish me, because I have Despised thee, let it suffice to be a Privation of thy Self, and let me pass my Eternity in a Dream, without ever being awakned by the pangs of Torment, without ever being disturbed by the Gnawing of the Worm, *that Dies not.* But Oh what fruitless Desires are these, for I am Expostulating with a God that has closed his Ears, and will not hear, with a God that has for ever shut out my Prayers, and only protracts my Breath a little longer to be an Example unto others! Oh ye Rocks and Mountains, that ye would hide me from the presence of an Incensed God! But there's no flying from his presence, what he has began he will finish, he will extend his Wrath against me for ever and ever. Here some
D 2 Body

26 The second Spira.

Body knocked at the Door, and it proved to be a Penny-Post-Man with a Letter to this Gentleman; which being told him, 'How (says he) a Letter for me? A little longer, and I expect another sort of a Messenger, I am (added he) very quickly to give up my Accounts of every secret Action that I have done, and I have a mind to make an Experiment of something of the same Nature, to see how I can bear it; and looking about the Room he espy'd me; pray Sir, said he, do me the favour as to open and read this Letter, the Contents I know not, but I suspect it to come from some of my old Acquaintance. I desired to be excused, alledging, that possibly there might be something in it that might be improper to divulge. 'Nothing, nothing, replied he, can affect me now; I have no Honour, no Reputation, and what's yet worse, no Heaven to lose, by this or any other Act there

The second Spira 27

"therefore pray Sir, oblige me, or I
"must trouble some Body else. Up-
on this I broke open the Letter, de-
signing first to take a Cursory View
of it, and then to proceed, or de-
sist, according as I found the Con-
tents, which upon perusal, I thought
not impertinent to the present Case,
and therefore Read as follows,

Dearest Sir,

Understanding you are fallen dan-
gerously ill, and that it had a
Melancholy Effect upon you, I could
not, (considering our Stricter Friend-
ship) but endeavour at least the remo-
val of those Evils your Mind may lie
under, which perhaps is an Office no less
grateful, than making your Body Sound
and Vigorous. Sickness and Death are
the common Lot of Mankind, and to
Repine and Grieve at the bearing of this
Lot, is to Combat the Laws of Nature,
and Fight against Impossibilities: what
Wise Man Repines at the Heat in Sum-
mer, or Cold in Winter, or troubles
himself, that the Sun ever goes out of

28 The second Spira.

our Hemisphere all the Night-time ? a common Evil that every Body bears, ceases to be an Evil, because there's no one has a better Fortune to compare with it, and without comparison, nothing can be said to be better or worse ; thus also a Good made common Falls into Indifference from the same Reasons. But perhaps your Melancholy suggests unto you, that 'tis a dismal thing to Launch out into an unknown Abyss, to be you know not where, nor what. I Answer, I dream sometimes of frightful things, and the Idea's that I have of them, impress as afflicting Resentments upon my Spirits, as if they were real, but when I awake all vanishes. Thus, if we will examine Death, and its supposed Consequences, by the Prejudices of a Melancholy and Distracted Brain, we may be Miserable, proportionable to the height of our Folly ; but if by our Reason we take a View of these Formidable Monsters, they grow tame and familiar to us. I would demand of him that asks me, What Estate I shall be in after Death, What Estate he was in before Life ?

Life ?
their
'tis as
pression
There
serable
must
but I
neither
State
into th
exting
self in
the T
Athe
of the
violat
nothing
thing ;
nothing
either
your F
to be k
thy the
how eis

The second Spira. 29

Life? Pain and Pleasure will leave their Impressions upon a Human Spirit; 'tis as natural as Wax to receive the Impression of that Seal by which it is Sealed. Therefore if I was either Happy or Miserable before I commenced Humanity, I must still retain some Impression of it, but I now do neither, therefore shall do neither hereafter. I came out of a State of Nothingness, and shall return into the same again; as the Flame of an extinguished Candle dissolves and loseth itself in the Circumambient Air, even so the Taper of Life vanishes into pure Ether, and is no more, when the Laws of the Union of the Soul and Body are violated and broken. Death it self is nothing; and after Death there's nothing; and why should I be afraid of nothing? Take Courage, Man, and either Die like your self, Master of your Fate and Happiness, so long as it is to be kept; or Recover, and Live Worthy the Character of a Person that knows how either to Live, or Die. So wishes

Your real Friend and Servant,

A. B.

I

30 The second Spira.

I had no sooner read this Letter through, but he surpriz'd us all with repeated dismal Groans, as if his Soul had been struggling under the last Throws of Separation: We thought it not convenient to press for the Reason of it, considering that Human Nature feels, or at least supposes an Ease by complaining of the Evil it suffers, and it happened according to our Expectations, for at length he broke out into these afflicting Imprecations: 'Curst be the
'Day wherein I commenced such a
'fatal Friendship: Oh unhappy
'Time, when first I imbib'd these
'Atheistical Principles! When first
'I exchanged the Christian Faith for
'the Creed of Spinoza and the *Leviathan*.
'When first I relinquish'd
'all reveal'd Religion for the *natural*
'one, and the last for none at all.
When casting his Eyes upon me, he said, 'I am not able to write an
'Answer to that Letter, though I
'earnestly desire there should be one,
'nor is it worth my while to get an
'Ema-

The second Spira. 31

Emmanuensis for that purpose, for I suppose I shall have no occasion to write any more. I'm also sensible that you might be better able to answer such a Letter than I, and yet my present Circumstances are such (I being not only a Party, but the dismal subject a Matter my self) that what comes from me may make a deeper impression upon the Spirit of my Friend, than what comes from a strange Hand; therefore you will oblige me, if you will only lend me your Hand, and let me dictate; which I freely offering, he ordered a Chair to be set on the other Side of the Bed, thinking it convenient to be as secret and free from Noise and Diversion as possibly he could: And then he proceeded.

S I R,

Being not able to use my own I have borrowed another Hand to answer yours, possibly I may subscribe my self. You say well, Its a gratefuller Office

32 The second Spira.

Office to endeavour to remove the Evils of the Mind than of the Body. What you urge of the common Lot of Mankind, as Death and Sickness: I could wish it were my Case, but mine alas is a discovery that I pay dearly for, viz. That Despair and Hell is the common lot of Atheists. Now your Arguments cannot reach my Case, unless you first prove that Atheism is as inevitable as Death and Sickness, and that therefore the effects of it are to be born patiently, unless a Man will combat Necessity and fight against the Laws of Fate. Your way of arguing is such as I have us'd my self formerly; and I cannot but wonder now how I could think it conclusive; Perhaps I never indeed thought of that, but was pleas'd with it, because I wish'd it to be true, and because I find it my Interest that it should be so. If you please I'll just make a Reflection or two upon what you have writ, and then give you my Sentiments of the whole matter. You say, That if we examine Death and its supposed Consequences by our Reason, those formidable

Adam.

Monj
by ou
liar C
Reaso
those
miliar
since
perien
conseq
of thi
as lon
you a
will be
tion,
first
a con
was;
deman
ask'd
more
him.
him,
accoun
for m
fusion
weak
State;

The second Spira. 33

Monsters grow tame and familiar: If by our Reason you mean either the peculiar Creed of Atheists, or the common Reason of Human Nature; I am sure those Monsters will be less tame and familiar the more you think of them, for since no Reason discovers what an unexperienc'd death is, or the unknown change consequent thereupon, how can we judge of things that we know not? Reason as long as you please upon things that you are ignorant of, and at last you will be as far from Truth and Satisfaction, if not farther, than when you first began; like him that demanded a considerable Time to tell what God was; and when that was expired he demanded yet a greater; and being ask'd why he did so, he replyed, the more he thought, the less he knew of him. It might have been retorted on him, though the same History gives no account of it; Why then did he petition for means of greater Ignorance and Confusion? Your Argument is extremely weak about a pre-existent and future State; viz. I retain no impression of Hap-

34 The second Spira.

Happiness or Misery that I had in a
 pre-existent State, therefore shall retain
 none in a future State. How that's a
 consequence in any Rules of Logick I see
 not. Next, you would have me believe
 upon your bare Word... That Death
 is nothing, and that after Death there's
 nothing. Pray how do you know either,
 having not yet tryed? there are a great
 many that say the contrary. I have on-
 ly concerned my self, as to the rationality
 of your Letter, that I might induce you to
 believe I am not melancholy, distracted,
 or prejudic'd in my Reason, and I would
 desire you to believe it, That what I
 am going to say may not have the less
 credit, because it comes from one under
 my circumstances. Is Truth, and whe-
 ther you will believe me or no, you will
 at last find it to be so. *He groan'd* and desired a
 little intermission, being not only
 weary with repeating so much, but
 so piteously dejected and confus'd with
 the unhappy Truths he was about to
 tell his Friend, and so he rested him-
 self for about half an Hour; when
 calling

calli
 might
 follo
 If
 I wo
 as a
 Brea
 your
 we a
 seem
 and
 when
 off,
 and
 there
 any
 Frien
 Re
 no fi
 are r
 as ce
 for a
 and
 and
 alway
 our r
 out a

The second Spira. 35

calling to me again, he desired we might proceed: Which we did as follows.

If I could force you to believe me I would; all I can do is to deal with you as a reasonable Creature, by opening my Breast to you, and then leaving you at your liberty to act as you please. Whilst we are in Health and Business we may seem to act contrary to our Intentions, and plead for things we believe not; but when we come to dye the Vizard is taken off, and the Man appears as he is, open and plain. This is my Condition therefore I can have neither Interest nor any other Motive in imposing upon my Friends.

Religion (I mean the Christian) is no fictitious Imposture, Heaven and Hell are real, and the immortality of the Soul is as certain as the existence of the Body; for a Time we have officiously deluded and cheated one another of our Religion and Happiness, and God, who will not always be despised by his Creatures without taking notice of it, has chosen me out as an example to you all, and as a

E Warning

36 The second Spira.

Warning to the lazy indifferent Christian.
 But who, alas, can write their own Tragedy without Tears, or copy out the Seal of their Damnation, without the extremity of Horror? That there's a God I know, because I continually feel the effects of his Wrath: That there's a Hell, I am as certain, having received the earnest of my Inheritance there, in my Breast, where my Tortures are infinitely short of any Expression: That there's a natural Conscience, which is not the effect of a prejudiced Education, I now feel with Horror and Amazement, being continually upbraided by it with the Registry of my Impieties, and a bringing of all my Sins fresh into my remembrance; why God has mark'd me out for an example of his Wrath and Vengeance rather than you, or any of our Acquaintance, I presume is, because I am the greatest Apostate, having been more religiously educated than any of you, and therefore done greater despite unto the Spirit of Grace, and been the greatest Scandal to Religion. Oh what a presumptuous, egregious piece of Folly

is it
 their
 his
 the
 God
 med
 ing
 him
 ribou
 gion
 conce
 after
 to m
 deny
 Rede
 that
 Judge
 the R
 mista
 ter to
 of N
 the A
 wor
 way
 behol
 after
 in in

The second Spira. 37

is it for Dust and Ashes to contend with their Creator, to question his Justice, his Power, nay his very Being, when at the same Time without this infinite wise God, every such vile Wretch would immediately fall into its Chaos again, being not able to exist one moment without him? What a vile ingratitude is it scurrilously to reflect upon the Christian Religion, when the Author of it dyed to reconcile such Reflectors to himself? And if after all that he has done and suffered to make such Fools happy, they will still deny him and despise the Benefits of his Redemption, what can be expected but that this Intercessor become an angry Judge and consign his Enemies over to the Reward of their Demerits? Don't mistake your self, its not a light Matter to question and contend with the God of Nature, to abuse Religion and deny the Author of it, and what is yet the worst of all, to apostatize and leave the way of Righteousness, ~~as~~ I have done; behold, God hath met with me for it, after a long Forbearance of several Tears in inveterate Impiety and Profaneness:

E 2

Let

38 The second Spira.

Let me intreat you, by my Example, to leave off your Sins by Repentance; who knoweth but God may yet receive you, and by me preach such a Lecture as may stop you in your Course of Wickedness? I speak not this out of any Love to Vertue or Hatred of Vice, for I am hardened and impenitently reprobate, only herein I imitate Dives, who was unwilling his Brethren should come into the same place of Torment with him: Make what use you please of this, only remember that if it does not reclaim you, it will double your Condemnation, and enhance your Guilt, possibly to be overtaken in this present World as I am, with the just Judgment of God; if not, be sure you will be light on hereafter: Which is all, and I wish I could say enough. From

Yours, &c.

As soon

The second Part 39

As soon as he subscribed his Name and the Letter was sealed, he desired a Porter might be called and sent for fear of a Mis-carriage; which was done accordingly. And the Night being far worn, we all took our Leaves and left him, wishing him good Rest and a happier Condition the next Day: To which he replied,

Gentlemen, I thank you, but my Happiness is at an end, and as for my Rest to Night, all the Ease I expect will be in wishing for the Day, as in the Day-time I wish for the Night; thus spending the little remainder of my miserable Moments in a fearful expectation of my Dissolution, and the dismal Account I am to make upon it. But Gentlemen a good Night to you, and remember my Example, to confirm you in that Religion I have disowned, that ye may stand more cautiously by my Fall, and secure the Happiness I have forfeited.

The next day came several of his Friends out of the Country, having

46 The Second Spira.

had an account of his Sickness and Distractions. When they came into the Room, one of them applyed himself to him, telling him, That he and several more of his Relations were come on purpose to Town to see him, and were extream sorry to find him in such a weak Condition as he appeared (for now he was almost nothing but Skin and Bones, the Agonies that he lay under doing the Office of the quickest Consumption.) To which he answered, 'I am obliged, out of common Civility, to thank you all; but who are my Relations? Our Saviour said, That such only as did the Will of his Heavenly Father were his Relations: I may also properly say, That none but the Atheist, the Reprobate, and all such as do the Work of the Devil are my Relations; this little Tye of Flesh and Blood will be dissolv'd in a Moment, but the Relation I have to the damned is permanent and lasting, the same Lot, the same Place of Torments,

The second Spira 41

ments, the same Exercises of Blasphe-
my, and the same Eternity of
Horror will be common to us all ;
so that similitude of Torments,
Place and Duration will joyn us in
a very strict Union: His Friends,
who had only had some Report of a
kind of Distraction, were surprized
to hear him deliver himself in such
Terms, and began to enquire of some
of us what was the matter that he
talked at such a rate ; who replied,
We could wish it were Frenzy or
Distraction, but we were afraid of a
much sadder Cause, viz., the Sense of
Hell, and God's Wrath upon him,
which was so violent as to drive him
into Despair, and the utmost Ago-
nies and Horror of Mind, begging,
if it might please God, the case might
be altered before his Death, which
they were sure could not be far off,
if he proceeded as he had begun.
He hearing them whisper, and ima-
gining the Cause of it, called them
all unto him, and said ; You may
imagin me distracted or melancholy,

I

44 The second Spira

I wish I were either; but it's part
 of my Judgment, that I am not;
 & my Apprehension of Persons and
 Things is rather more vigorous and
 quick than it was when I was in
 perfect Health: And it is my Cause,
 because I am thereby more sensible
 of my Unhappiness and the Condi-
 tion I am fallen into. Would you
 be informed why I am become a
 Skeleton in three or four Days?
 Why, my Grief does continually
 extort some unhappy Expressions
 from me. Know then, that I have
 sinned against the Holy Ghost, and
 done despite to the Spirit of Grace;
 that I have despised my Maker, and
 denied my Redeemer; that in
 short I have apostatized from the
 Christian Religion, and joined my-
 self to the Atheist and Pious, and
 continued this Course under
 many Convictions, till my Inqui-
 ety was ripe for Vengeance; and the
 just Judgment of God overtook me,
 when my Security was the greatest,
 and the Checks of my Conscience

the

The second Spira. 43

' the least. Since I denied that Sal-
' vation that comes by Christ Jesus,
' there is no other Mediator or Inter-
' cessor for Sinners ; if there be,
' who is he that can redeem my Soul
' from Hell, or give a Ransom for
' my Life? No, no, the Scripture
' is certainly true, and that says,
' *That if we sin wilfully, after we have*
' *received the Knowledge of the Truth,*
' *there remaineth no more Sacrifice for*
' *Sin, but a fearful looking for of Judg-*
' *ment, and fiery Indignation, which*
' *shall consume the Adversary.* There
' remaineth no more Sacrifice for Sin,
' that's the Wound that pierces my
' Soul: Christ Jesus was the only
' expiatory Sacrifice for Sinners that
' God would accept of ; and I not
' accepting (I would say,) and I
' despising this, there now re-
' mains no other for me to accept
' of, no other to make an At-
' tonement and Satisfaction for
' me, There's no other Name un-
' der Heaven given whereby we may be
' saved, but by the Name of Jesus ;
' and.

44 The second Spira.

' and 'tis this Jesus that I have Re-
 ' proached, Ridiculed, and Abused,
 ' in his Members here; nor is this
 ' all, I have not been content to do
 ' this my self, but by my Example
 ' have induced others to do the
 ' same. Methinks your Breasts are
 ' all open to me, and in the midst of
 ' your Pity and Surprizals, you
 ' would bid me Hope, Believe, and
 ' Return and Supplicate that Mercy
 ' I have abused; that Jesus came to
 ' save Sinners, and to bring them to
 ' Repentance, with other things of
 ' this nature. I know that these
 ' are your thoughts, and by menti-
 ' oning them I have saved you the
 ' Labour: Alas, how fain would I
 ' Hope and Believe! Can a Man in
 ' Torments not desire to be freed
 ' from them? No, assure your selves,
 ' I would upon any Terms, but the
 ' Displeasure and Wrath of God,
 ' obstruct the Power of Hoping
 ' and Believing; and though I
 ' would, I can do neither, nor do
 ' I know what some Divines mean,
 ' that

The second Spira. 45

‘ that say, He that desires to Hope,
‘ Repent, and Believe, in some
‘ measures does it: I experience the
‘ contrary; a fruitless Wishing that
‘ comes not to Act, is no more but
‘ a Conviction, which shall bring
‘ such Persons under greater Dam-
‘ nation. Would you have me to
‘ Return and Supplicate that Mercy
‘ I have Abused? Alas! how sad is
‘ my Case, that have no other hopes
‘ but what depend upon Abused
‘ Mercy? But why said I hopes?
‘ When I have no hopes at all, my
‘ hopes are frustrate, and my ex-
‘ pectations are cut off, and what
‘ remains behind? why, I am bid to
‘ Hope and Believe; Oh what Sa-
‘ tyr, what Mockery and Abuse is
‘ this upon me, to find me in Mis-
‘ ery, and bid me be Happy, with-
‘ out affording me some power of
‘ being so! Indeed should Jesus
‘ Christ say so much to me, it
‘ would be some Comfort; but for
‘ you to do it, is the same thing,
‘ as to bid a Malefactor shake off his
‘ Chains

46 The second Spira.

Chains and Fetters, and assume his
 Liberty; or to call upon the
 Dead to arise out of their Graves,
 and Challenge their Estates and
 Honours again. How idle is it,
 to bid the Fire not to burn, when
 Fuel is administred; to command
 the Seas to be Smooth and Calm in
 the midst of Storms, such is my
 Case, and such are the Comforts
 of my Friends: But I'm spent, and
 can Complain no more; would to
 God the Cause of my Complaints
 would also cease; the Cause of my
 Complaints! This renews my
 Grief, and summons up the little
 strength I have left to Complain
 again, like an extinguishing Flame
 that recollects at once all its Al-
 imentary Matter for one great
 Blaze before it expires. 'Tis just
 so with me: But whether am I go-
 ing? As he said this, he fainted
 away, and lay in a sort of Swoond
 for a considerable time, but by the
 help of some Spirits we brought him
 to himself again, and as soon as he
 opened

The second Spira. 47

opened his Eyes, he said, "Oh cruel
"and unkind Friends, to awake me
"from a Dream in which I had a
"Cessation from my Tortures, but
"now they return again, and Prey
"upon my Soul like so many Furies.
This he spoke with so feeling and
lively Concern, that not one of his
Relations could refrain from Tears,
none of them being able to speak to
him for a considerable time before;
"You weep, says he, but your ve-
"ry Tears come too late; was I
"like another Person that goes out
"of the World, it would be one of
"my greatest Troubles to see you
"Weep, or at least, it would add
"much to my pains; for he must be
"unnatural and senseless that could
"not be moved and troubled at the
"affliction of others, especially his
"Friends and Relations; but the
"Case is otherwise with me, my
"Cup is full, and already runs over,
"the bitterness of my Soul is as
"great as possible it can be in this
"World, and my Heart is full of
F "Horror

48 The second Spira.

"Horror and Anguish, and no
 "Grief can add unto mine, being
 "already so great, that 'tis uncapa-
 "ble of receiving any more. Per-
 "haps, this may seem a Paradox to
 "you at first, but what think you of
 "Time and Eternity? Can one add
 "an Hour to Eternity, which com-
 "prehends and swallows all Time?
 "Can one add any thing to the Wrath
 "of God, which includes the Fury
 "of Devils and Men, this being de-
 "rivative and dependent on that,
 "and can any one add to my Grief
 "and Tortures, who am fallen into
 "the hands of the living God? No,
 "no, reserve your Tears for your
 "Sins, and cast them not away so
 "fruitlessly upon one that is neither
 "the better nor worse for them.

You may easily imagine what im-
 pressions such Sayings as those made
 upon the Spirits of his Friends, who
 were almost overwhelmed with Grief
 and Amazement, with Grief, at the
 lamentable State of their Kinsman,
 and with Amazement at the dreadful

Judg-

Judg
 the
 had
 put
 vide
 sibly
 Run
 nin
 by
 was
 wit
 con
 like
 he
 the
 to
 a li
 stre
 'I
 'th
 'R
 'fo
 'P
 'an
 'ha
 'm
 'an

The second Spira 49

Judgment of God upon him. But in the midst of their Sorrows they had the Prudence to think of the Reputation of their Family, and to provide for as much Secrecy as they possibly could in such a Case; for the Rumor of a Man in Despair beginning to spread, they conveyed him by Night to other Lodgings; but he was grown so very weak, that notwithstanding the Care of those who conveyed him in the Chair, it had like to have proved fatal to him; for he fainted away several Times, but they got him into his Chamber and to Bed as soon as they could: After a little Rest he yet found so much strength as to express himself thus: 'I am not concerned to enquire whether you have brought me, or your Reasons for so doing; it had been something if you had brought my Person hither without my Horrors and accusing Conscience, or if you had changed my unhappy State with my Lodgings; but my Torments are rather the greater than before,

F 2

'for

50 The second Spira.

“for I see that dismal Hour is approaching and just at hand, when I shall bid you all a sad Farewel. The Doctors that had been with him in the beginning of his Sickness were again sent for, and they yet declared they could do nothing, so long as the Disturbance of his Mind was the Cause of his Weakness, only they ordered him some Cordial Julips, which they said might perhaps strengthen his Nature, so that he might live two or three Days longer. My Business called me away for a Day or two, and I came again upon *Thursday* Morning pretty early, the Day of his Death. When I came into the Room I enquired of his Friends how he had spent his Time? who had been with him, what Discourse or Expressions had dropt from him? And they told me in general, he had little Company, and that his Expressions were much shorter than before, being now unable to speak many words together; yet that what he did speak, seemed to have more Horror and

The second Spira. 51

and Despair in it than formerly. Afterwards I went to his Bed-side, and saw perfect death in his Face, mixt with such Amazement and Anguish, that it was the saddest Spectacle I ever saw in all my Life-time. I askt him how he did? To which he reply'd; "*Damn'd and lost for ever.* I desired him not to entertain such a Thought; the Decrees of God were secret, and God might punish him thus, in this life, to make him fit for a better. "They are not (said he) secret to me, but discovered for my greater Torment; and my Punishment here is for an Example to others, and for an Earnest to me of my own Damnation. Oh that there was no God, or that this God could cease to be; for I am sure he will never have Mercy upon me. Alas, said I, there's no contending with our Creator; therefore forbear such words as may provoke him more. "True (reply'd he) there's no contending; I wish there were a possibility of getting above God, that would

52 The second Spira.

Be a Heaven to me. I entreated
 him not to entertain such a Blasphemy,
 for—Here he interrupted me,
 saying, “Read we not in the Revela-
 tions, of those that blasphem’d God
 because of their pains? I am now of
 that number. Oh how do I envy
 the happiness of Cain and Judas!
 But (reply’d I) you are yet alive, and
 do not feel the Torments of those that
 are actually in Hell. “To which he
 answer’d, This is either true or
 false; if it be true; what are my
 expectations, and how heavy will
 my Torments be, if I yet not feel
 the uttermost? But I know that ‘tis
 false, and that I now endure more
 than the Spirits of the damn’d in
 Hell; for I have the very same Tor-
 tures upon my Spirit, as they have;
 besides the Torments I endure in my
 Body. I believe that at the day of
 Judgment, the Torments of my
 Mind and Body will be both of ‘em
 more intense; but as I am now, no
 Spirit in Hell endures what I do:
 How gladly would I change my con-
 dition

The second Spira. 53

'dition for Hell! And how earnestly
'would I intreat of my angry Judge
'to send me thither, if I was not a-
'fraid that he would out of venge-
'ance deny me? Here he clos'd his
Eyes a little, and began to talk idly
and besides himself, every now and
then *groaning and gnashing his Teeth*;
but when he open'd his Eyes and lookt
about, he grew sensible again, and
felt for his own Pulse, saying, '*How*
'*lazily my Minutes pass on!* When will
'be the last Breath, the last Pulse, that
'shall beat my Spirit out of this de-
'cay'd Mansion into those desir'd Re-
'gions of Death and Hell? Oh! I
'find 'tis just at hand; and what shall
'I now say? I'm now afraid again to
'die. Ah the forlorn Hope, the de-
'stitute State of an *Atheist* that has
'no God to go to, nothing to fly to for
'Peace or Comfort! Here his Speech
fail'd him again; and we all believ-
ing him to be just a leaving the
World went to Prayer, which threw
him into an Agony, in which, tho'
he could not speak perfectly, he made
what

54 The second Spira.

what noise he could to hinder himself from hearing, and turn'd away his Face that he might not see the Action; which we perceiving, we recommended him to the Mercy of God, and gave over. His Speech return'd not again for a considerable time, but he fixt his Ghastly Eyes upon us, and by the Air of his Countenance shew'd, that we had not a little disobligh'd him: And as soon as he cou'd speak, he said, " Tygers and Monsters, are ye also become Devils to Torment me, and give me a Prospect of Heaven, to make my Hell the more intollerable? Alas, Sir, reply'd I, what Interest can we have in making you miserable? 'Tis our desire of your recovery and reconciliation with God, that casts us down at the Throne of Grace; if we must not seek assistance at the hand of God, where else should we seek it? If God denies; who else can give it? If he will not have Mercy; whether must we go for it? To which he reply'd, " Ay that's the 'Wound,

The second Spira. 55

“ Wound, God is become my Ene-
“ my, and there is none so strong as
“ he to deliver me out of his Hand ;
“ he consigns me over to his Eternal
“ Wrath and Vengeance, and there
“ is none that is able to Redeem
“ me. Was there another God as
“ Mighty as he who would Patro-
“ nize my Cause, or was I above,
“ or Independent of God, then I
“ could Act and Dispose of my
“ self as I pleased, then would my
“ Horrors cease, and the Expectati-
“ on and Designs of my Formida-
“ ble Enemy be frustrate ; but this
“ cannot be, for I ——— Here his
Voice failed him again, and he be-
gan to struggle and gasp for a little
Breath, which having recovered,
with a Groan so Dreadful and Loud,
as if it had not been Humane, he
Cried out, “ *Oh the insufferable Pangs*
“ *of Hell and Damnation !* and so
he Died, Death settling the Visage
of his Face in such a Form, as if
the Body, tho’ Dead, was sensible of
the Extremity of Torments. How
God.

56 The second Spira.

God disposed of him we know not ;
Secret things belong to the Lord, to
 us Charity and Hope ; yet not so
 much as to make this no Example
 to us, for such Instances are signa-
 lized on purpose to Teach us Fear
 and Reverence , to Judg our selves,
 and use the utmost Diligence and
 Care to make our Calling and Electi-
 on sure.

F I N I S.

Books lately Printed for John Dunton.

THE late Tryals of several Witches,
 Published by *Cotton Mather.*

The Fourth Edition of the new Martyrology,
 or Bloody Affizes, with Additions so large,
 as renders it a new Secret History of the late
 Times.

The sense of the United Nonconforming
 Ministers, against some of Mr. *Davies* Erro-
 neous Opinions.

Casuistical Morning Exercises, the Fourth
 Volume.

Heads of Agreement assented to by the U-
 nited Ministers.

The Country's Concurrence with the Lon-
 don Ministers, by *S. Chandler.*

The

The Second Edition of Gospel-Truth stated.

A Defence of Gospel-Truth, being a Reply to Mr. Cheney's First Part.

A Discourse shewing what Repentance of National Sins God requires, &c.

The Vanity of Childhood and Youth; these Four last written by Dan. Williams.

The Life of Mr. Tho. Brand, by Dr. Annesley.

The Mourners Companion, by J. Shower.

A Practical Discourse on Sickness and Recovery.

Early Religion, or a Discourse of the Duty of Youth.

Fall not out by the way, or a persuasion to a Friendly Correspondence between Brethren of the same Faith, all Three by T. Rogers. M. A.

The Life and Death of the Reverend Mr. Eliot, by Cotton Mather.

Mr. Barker's Flores Inimicorum, both Parts.

Mr. Increase Mather's Sermon to a Condemn'd Malefactor.

Mr. Quick's Young Man's Claim to the Sacrament.

A Practical Discourse on the late Earthquakes.

Mr. Crow's Vanity of Judicial Astrology.

Mr. Oakes Funeral Sermon.

Mr. Kent's Funeral Sermon, both by Mr. Sam. Stiller.

Mr. Barlow's Treatise of Fornication, being a Penitentiary Sermon.

The Celestial Race, by Mr. Bush.

Mr.

Mr. Bush's Sermon on a Person that died suddenly.

The Eighth Volume of the *Athenian Gazette*, with a general Title, Preface, and Index to it.

The First Volume of the Compleat Library with Two Alphabetical Tables.

A Mourning Ring, in memory of your departed Friend, the Second Edition.

The Young Student's Library, Published by the *Athenian Society*.

A Scheme of Inquiries, Published by the *Athenian Society*.

An Ode to the *Athenian Society*.

The Visions of the Soul, by a Member of the *Athenian Society*.

The Entire Set of the *Athenian Gazette* for the Year 1691, or single Mercuries to this time.

The History of the *Athenian Society*.

An Account of the Divisions amongst the Quakers in *Pennsylvania*.

A further Account of the Divisions of the Quakers in *Pennsylvania*.

The Principles, Doctrines, Laws, and Orders of the Quakers.

The Character of a *Williamite*, by a Divine of the Church of *England*, Price 6 d.

The Character of a *Jacobite*, by a Person of Quality, Price 6 d.

Religio Bibliopala, in imitation of Dr. Brown's *Religio Medici*.

A Compleat History of all the Remarkable Penitents that have been Executed at *Tyburn* for these last Thirty Years.

The Double Descent, a Poem.

The Divine Captain, by Mr. *Hickeringill*.